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No. 12

FOREIGN TELEGRAMS.

London, March 13.

Many wrecks took place in a great gale last night.

The Steamer *Colne* foundered in the North Sea and twelve people on board perished.

Four blue jackets were drowned by the capsizing of a picket boat at Berehaven.

The Netherlands coast was flooded and great damage done with many fatalities.

A despatch from Washington says that Mr. Secretary Root and President Roosevelt have separately received the Chinese Imperial Commission.

The former declared that the Chino-American differences were due to lack of mutual knowledge.

With reference to an outcry in America against the slaughter of women and children at Polo, General Wood cables that the Moros used women and children as shields and many women were in male attire and fought desperately.

Some of the Natal Chiefs are still giving trouble.

The Portuguese Sovereigns have arrived at Madrid.

London, March 14.

Thousands attended the funerals of the victims of the Courrieres disaster and most pathetic scenes were witnessed.

Afterwards violent speeches were made demanding investigation amid cries of "down with the capitalists and the murders."

A volcanic eruption has taken place at Hawaii and Samoa in which three villages were destroyed.

The Duke and Duchess of Connaught have arrived at Zanzibar.

They yesterday visited the Sultan and received a deputation of Indians.

London, March 15.

Mr. Winston Churchill last night demonstrated the intention to put an end to the exportation of Chinese to the Transvaal when the outstanding licenses were completed, first by instructing the consuls in China to cease their co operation, and secondly by vetoing any proposals submitted by the Transvaal responsible Government which the Imperial Government considered derogatory to the fundamental principles of liberty and decency. He urged the mine-owners to cease wringing their hands and to turn their energy to the discovery of a less unnatural substitute for the Chinese.

Mr. Balfour and Mr. Chamberlain concurred in warning the Government against entering upon a dangerous policy in interfering with the vital affairs of a self-governing Colony.

The sittings of the Algeiras Conference are suspended, and a rupture is imminent.

It is expected that the Government will now negotiate direct.

The Washington Senate has passed a resolution asking for full details of the killings of women and children in the Philippines.

London, March 16.

The *Daily Telegraph's* Tokio correspondent says that the Dowager Empress of China has subscribed a hundred thousand taels towards the Japanese famine fund.

London, March 17.

M. Clemenceau has arrived at Lens and addressed the strikers. He said he respected the right to strike and would send no troops as long as they remained orderly.

Owing to the danger from decomposing bodies at Courrieres it is expected that the authorities will decide to wall up the galleries containing the victims, converting the place into a vast necropolis.

London, March 18.

The Conference at Algeiras continues at a complete standstill. The Swiss authorities are greatly annoyed by the Austro-German proposals to appoint a Swiss inspector without consulting the Federation.

London, March 17.

The British and Russian Embassies at Constantinople are lending their good offices to secure an equitable settlement between Turkey and Persia.

London, March 18.

A terrible earthquake has taken place at Kagi in Formosa. Several hundred buildings were destroyed and many hundred people killed and injured.

Over fifty people have been killed and many injured by landslides and floods in Brazil.

London, March 16.

A collision has taken place between the north bound and south bound expresses on the Denver and Rio Grande Railway near Portland. Some 160 passengers perished, mostly roasted in the burning cars.

London, March 19.

The preliminary elections for the Duma took place yesterday. The greater part of Russia is perfectly tranquil.

Constant outrages and disorders are taking place in Poland.

An armed mob attacked a prison in the centre of Warsaw and released the political prisoners. One warder was killed and two wounded.

A passenger train was deliberately derailed and five persons were injured.

Some 120 pounds of dynamite have been discovered under a bridge near Warsaw.

Lieutenant Schmidt was duly executed to day.

The *Daily Telegraph's* St. Petersburg correspondent says that surveys begin in the spring for a railway between Tashkend and Tomsk.

London, March 18.

Count Lamsdorff yesterday gave a banquet to Dr. Motono, the new Japanese Minister at St. Petersburg. The British Chargé d'Affaires and other diplomats were present.

The Tsar receives Dr. Motono without awaiting the arrival of his credentials.

London, March 19.

The London Corporation entertains at the Guildhall the Japanese sailors coming to England to man the two new battleships *Kashima* and *Katori*.

The Lord Mayor will lunch with the Japanese officers at the Mansion House.

The Lord Mayor of Melbourne has opened a Japanese Famine Fund. A sum of £1,300 has already been subscribed.

EDITORIAL NOTES.

The Japanese nation occupies a peculiar position in the world at the present time. On the one hand, Europe and America point to it with pride and say "See what can be accomplished within a few decades by those who are willing to adopt our ideas and our methods." On the other hand Asia says "Nay, but this is my child, and what it has done only proves what I and mine are able to do where fully roused and given free scope for our development." Again, on the one side we hear the claim "Christianity alone has made Japan what she now is," while on the other this statement is disputed by the most earnest assurances that Japan is not by any means a Christian nation and that her present glory is simply the full bloom of the primitive pagan virtues, patriotism and filial respect. After all, the discussion is a vain one. If it is true that "Western" ideas are finding expression in Japanese life, it is equally true that these ideas can no longer be regarded as the exclusive property of the "West." Japan has not *borrowed* them, as one borrows a coat with the intention of returning it some-day, but she has taken them as *her own*, and from this time on we must call them 'Eastern' as well as 'Western.' It is a well known fact in literature that a thought belongs to him who gives it the latest and best expression. The same thing holds true with respect to social and political ideals. It is surely not too much to say that Japan has recently put certain abstract conceptions into such an original and powerful concrete form that they may legitimately be called her own.

When we come to consider the place that Christianity holds in Japanese progress we are forced to guard our statements very carefully. It is easy for us who are Christians to attribute all advancement *immediately* as well as *mediately* to our precious faith; but we must remember that "God fulfils Himself in many ways." While it is true that He was preparing Christianity for Japan, He was also preparing Japan for Christianity, and these very characteristics of the Japanese people which are now pointed to by unbelievers as being the motive power behind her splendid progress, viz, the patriotism and loyalty of her people, are truly divine in their origin. One of the old 'Church Fathers' called the virtues of such noble pagans as Marcus Aurelius "splendid vices," but certainly the Christianity of to-day would not be what it is if it failed to recognize the reality of virtue, however mingled with baser qualities, in peoples who do not profess the name of Christ. This is not to say, however, that the history of the last fifty years in Japan would ever have been what it has *without* Christianity. The

Japanese representative of the Y. M. C. A who has recently been delivering addresses in Calcutta and other cities speaks of his native land as 'permeated with the spirit of Christianity.' It is not enough to say—as a writer in the "Tribune" has done, in commenting upon this very statement that the idea which was uppermost in the speaker's mind was that Japan had profited by the "practical spirit of the Western nations," for it is only too true—sadly as we must confess it—that the "practical spirit" of the West is just as likely to be a force in the direction of oppression and wrong as it is in the direction of right and helpful progress. It is only when this spirit is itself controlled by a stronger that a nation or people moves upward. The practical spirit moves men to make tremendous efforts for their own personal advantage, it builds great factories, and excavates huge mines; but it also strains the cords which bind men to their fellows until those cords are likely to break. The spirit of Christianity is the only one that can control a nation and guide it safely to a peaceful anchorage. It teaches men to use their God given powers, and develop them to their limit, but it also says that those powers shall not be used by man against his brother.

As Indians, whether by birth or adoption, let us praise God for Japan, and seek to read her history aright. A misinterpretation of the causes of her present condition of fruitful prosperity will be likely to hinder our own advancement beyond calculation.

OBITUARY.

Within one week Christ's Church in India has lost two of its most prominent members. Rai Bahadur Maya Das of Ferozepur passed to his rest on Sat. night Mar. the 17th, and on the afternoon of Wed. the 21st Mr. Manassi Wylie of Ludhiana was called home, after a long and weary waiting for the summons of his Master. It is impossible for us to say anything of either of these noble Christians at this time; but we hope very soon to print such an account of their lives as befits the position they have occupied and the service they have rendered to the Kingdom.

EVERY YEAR.

"Life is a count of losses

Every Year

For the weak are heavier crosses

Every Year

Lost Springs with sobs replying

Unto weary Autumn's sighing.

While those we have are dying

Every Year

But the true life draws higher

Every Year;

And the morning star climbs higher

Every Year;

Earth's hold on us grows slighter,

And the heavy burden lighter,

And the Dawn Immortal brighter

Every Year."

Albert Pike.

CHRISTIANITY IN JAPAN.

The fiftieth anniversary of the opening of Japan to the world by the treaty of Commodore Perry was celebrated in Tokio two years ago, in the hall of the Y. M. C. A. A large concourse of Japanese and English-speaking people were present. The debt owed to Christian missions was recognized. The meeting closed with the singing of the hymn sung at Sabbath worship on Perry's flagship fifty years previous, "Before Jehovah's Awful Throne."

The first Protestant church was organized at Yokohama in 1872, consisting of nine young men and two middle-aged men. Two years later another was organized at Kobe and a third at Osaka. The influence of Christianity has steadily gained. There are churches in every large city and in almost every town of Japan, and all have complete freedom of teaching and worship. Protestant Christians own \$6,000,000 worth of church property comprising over 500 churches. This money was largely donated by natives. Some churches are self-supporting. There are two Japanese mission boards supporting fifteen missionaries.

In the highest departments of government are Christian men. There are over 150 Christian officers in the army and navy. Surgeon-General Suzuki has been a Christian for twenty years. Miss Yamakawa and Miss Nagai were educated at Vassar College. The former is Mrs. Oyama, whose husband is well known as the successful field-marshal and minister of war. The latter is the wife of Rear Admiral Uriu. A score of Christian men have sat in the Imperial diet, and seven are members of the present diet.

The Master's prayer for unity was heeded by early Japan missionaries, and the blessings of Christian salvation were made more prominent than creeds or dogmas. The declaration of those who founded the first church was, "Our church does not belong to any sect whatever; it believes in the name of Christ, in whom all are one; it believes that all who take the Bible as their guide and diligently study it, are the servants of Christ and are brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

The first missionary conference passed the following resolution:

"Whereas the church of Christ is one in him, and the diversities of denominations among Protestants are but accidents, which, though not affecting the vital unity of believers, obscure the oneness of the church in Christendom and much more in heathen lands, where the history of divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible

the evils arising from marked differences, we therefore take this earliest opportunity offered by the convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the church of Christ, and the organization being that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren."

Neesima was the pioneer in establishing the Christian University in Kioto. It has educated about 10,000 pupils. Its late president, Kataoka, was a zealous Christian, and for many years speaker of the lower house of the Imperial diet. From the agricultural college in Yezo over a score of graduates have taken degrees in European and American universities. There are institutions in most of the larger cities, and eleven theological schools, which together with day schools and kindergartens are giving a Christian education to over 10,000 pupils. A great change of sentiment in regard to the education of women and girls has taken place. The Women's University at Tokio numbers 800 pupils, and throughout the country the establishment of girls' schools is welcome.

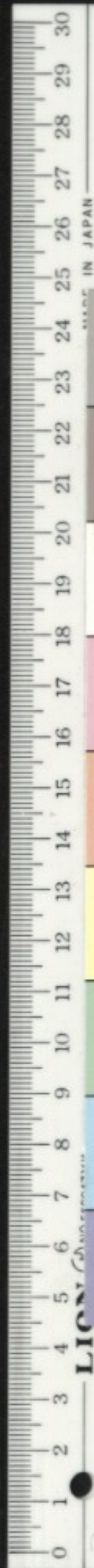
The Christian Association, the Christian Endeavor and the Y. W. C. T. U. are doing a great work. Mrs. Kaji Yajimi is president of the latter, a woman of recognized educational ability, and though advanced in years, ably conducts the duties of her office.

Rev. Ernest W. Clement, head of the Duncan Academy at Tokio, has prepared a compilation on the growth of Christianity in Japan and attention is called to the tolerance and privileges granted to Christian newspapers, magazines, schools and hospitals and the encouragement in that work. The statistics of church membership for 1903. are: Greek church, 27,366; Catholic, 58,086; Protestant, 55,315.

Thus steadily Christianity is winning its way in Japan. The signs of promise are visible on all sides. Christ's gospel will fulfil Shintoism.

Francis Mosher, M. A.

The Gospel Ship in Japan.—We all know that Japan is composed of islands. The islands are many; but there is only one gospel ship. This is the "Fukuin Maru," Captain Bickell, connected with the mission of the Abmu. Thanks to generous friends, the "Fukuin Maru" is no longer the gospel ship which had a habit of unbecoming drifting. She has received an engine that insures her going ahead regardless of tides and calms.



TRUE WORSHIP.

The lesson of true worship is greatly needed. For we all meet in God's church regularly for worship, and yet I fear the spirit and the truth are often either week or forgotten entirely.

What is such true worship?

First, it must be honest; from the heart; with the lips, but lips inspired from the soul. We must mean what we say and what we sing.

Second, it must be loving. No worship can be acceptable to God or profitable to ourselves unless it has that intense thought of Christ and care for him which cannot be kept from expressing itself. It must be almost a spasmodic, an intuitive, worship which speaks itself when we think of God.

Third, it must be definite. We go to church to get something and to give something. We are to thank God for all he is and all he has done for us through Jesus Christ; and we are to gain the strength we need for the battle of life.

And, fourth, it must be hearty, earnest, zealous. A sleepy worship, wherein we take no part, or take part feebly, letting others do the singing and the praying without our soul's going with them, cannot please God. But a bright, joyous pouring forth of praise and supplication, an attentive mind, a hungry nature waiting for the truth to fill its emptiness—that is worship from the whole man.

God help us to worship him always in this way.—
Rev. Floyd W. Tomkins in C. E. World.

A GREAT RAT HUNT.

An extraordinary sight was witnessed in the small hours of the morning recently by persons passing along the streets and boulevards in the neighborhood of the Eastern Railway Station, Paris.

Thousands of huge rats, many of them as large as rabbits, were scampering along in terror. They were being bravely attacked by many cats, but the latter did not always come off best in the encounters, and numbers of cats were killed. People fled from the streets in terror, but the rats did not attack any human beings, and rushed into the sewers wherever they could find an opening.

It appears that the other afternoon while a temporary wooden bridge was being demolished in the Boulevard Sebastopol over the tunnelling for the new Metropolitan Railway, an old sewer was brought to light. It must have been the headquarters of all the rats in the neighbourhood. They poured out into the streets in an enormous army. The workmen, several hundred in number, laid about them vigorously with sticks and spades, and killed no fewer than 18,000 of the rodents.

The inhabitants in the neighborhood are alarmed and are afraid to go down into their cellars for coal and wine.

—London Mail.

SUFFRAGE REFORM IN AUSTRIA.

In Austria every citizen twenty-four years of age has a vote, but not all votes have the same force. The voters are divided into several classes, including landed proprietors, towns, chambers of commerce, and the dwellers in rural districts. The peasantry in country districts have only an indirect vote for members of the lower house of Parliament; they can choose one voter for every five hundred of their number, and the voters thus chosen elect representatives. Various such provisions give the large land-owners a vast advantage in securing legislation.

There has arisen a strong demand for the abolition of this inequality and for suffrage that shall be not only universal, but equal and direct. The new movement found expression in great demonstrations throughout the land on a given day. There were large processions, especially in Vienna, where 175,000 persons are reported to have marched past the Parliament buildings and within sight of the palace, carrying red flags and wearing on their arms red badges bearing words expressing their demands. Except in Austerlitz the demonstrations led to no disorder, and the leaders forbade any shouting; but the silent display did not lack in impressiveness.

The authorities were not taken by surprise, as the feeling was well known. It was therefore a striking and happy coincidence that at the very time when the people thus made their request the premier was giving assurance in Parliament that by the end of February a bill should be presented that would meet the wishes of the

people. In this spectacular way, but without violence, a great step for reform was thus taken in Austria, and similar changes for Hungary are under consideration, depending for their adoption on the people's willingness to yield one point.

SONSHIP, POWER.

What a thrill there is in these two words, "Power to become the sons of God!" They have revised it to 'authority,' but they left us in the margin the old word 'power.' No Christian has a right to remain a weakling, spiritually. No doubt the power meant was in part that given at Pentecost. Dr. Jowett, an eminent English preacher, said in a recent discourse of marvellous richness that many Christians are yet in the Pentecostal stage of development, where the disciples of John were who said (Acts 19:2), "We have not so much as heard whether there be any Holy Ghost."

Are you a son of God? Do you answer, "I suppose so," or "I hope so?" Do you reply, "I am afraid I am not one yet, but I am slowly becoming one?" Would you want your child to answer so about you, if you had a child? How would the mother's heart suffer to overhear her boy say, "I may be Mrs. Smith's boy, but I can't say yet." "Not know whether he is my boy, when I bore him! Didn't I dress him this morning? Didn't my hands make his clothes? My brown-eyed, pink-cheeked darling not willing to own me as his mother!"

Don't you think that God's heart is as tender as any mother's. O, the shame of it! O, the cruelty of it! Doesn't the Spirit witness with your spirit? No mother ever took more pleasure in clothing her child than God would take in so clothing you with salvation and power that you could never doubt you are his. But you cannot become a son of God simply by giving your name to the minister and joining the church. There must be new birth. The Czar of Russia might have had the pick of all the finest children of the empire from which to select a boy to succeed himself; but no. Only a son born into the family would answer.

This is the world's second beginning, when men who were born at first sons of God, but fell from their relationship through disobedience, are born of God's Spirit. "But," some one says, "I had good Christian parents." "Not of blood," John says. The bluest blue blood does-

n't count in the kingdom of heaven. "But," insists another, "I want you to understand that I am a person of culture. I have learned to practice self-control and to regulate my life according to ethical principles." "Nor of the will of man," says John. "Even to them that believe on His name" That is the only way.—Jno. F. Cowan in C. E. World.

THE FORWARD LOOK.

Earnest men and women today have little time for looking backward. Facing the future, they "forget the things which are behind," and look forward in hopeful anticipation to the marvelous possibilities of "the things which are before." Paul's picture is striking and vivid. The runner, after a rigid course of training, now that the race has begun, attends to only one thing. Forgetting the part of the course already passed over, he strains every muscle exerts every physical power, to the accomplishment of a single purpose—to reach the goal and win the prize.

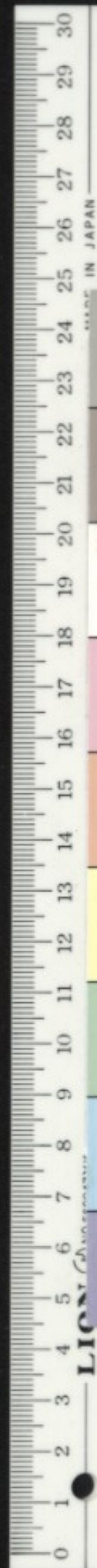
An old deacon was accustomed to offer this prayer, "Help us to forget what we ought not to remember, and to remember what we ought not to forget." A wise forgetfulness of some things that are past is helpful to progress. He who is pursuing with all energy the great purpose of life cannot afford to have his attention diverted. The slow and painful effort by which the alphabet was mastered is for the scholar a thing of the past, to be forgotten. Forgiven sins need not be remembered after we have learned a lesson from the manner in which we were overtaken. Forget your enmities, the faults and peculiarities of others, the annoyances of life, the disagreeable things of the past; but remember past mercies and comforts and joys. Whatsoever things are lovely and of good report, think on these things. Do not glory in the good deeds of the past, but devote all the energy to greater achievements, looking forward to a future that is bright with promise for all earnest souls.

—New York Observer.

Just as the tiny shells make up the chalk hills and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? You had a pen—you could use that—how did you employ it? Each particular shall be brought out, and there shall be demanded an account for each one.

—Spurgeon.

Just as the boy stands up beside the yardstick, on his birthday, that he may see how many inches taller he



is than he was a year ago, so this closing of a year of endeavour enables us to compare ourselves with ourselves a year ago, and see that we have grown.

A skilled workman in a bronze-factory, laboring upon the panels of a massive door, carefully cleansed the surfaces, trimmed the rough edges, filled in the porous cavities, touched and retouched the outlines, and shaped and smoothed and polished one portion after another, and then went back to do the same thing over again, each time to seeming advantage. "I shouldn't think you would know when you were through with this work," said a visitor. "We are never through," was the workman's answer "so long as they will let us keep at it. We stop when they take the panels away. That's all the finishing there is to it." So we "keep at" our characters year after year until our work is taken away from us, and we are "complete in Him."

Famous engine-builders in this country were once asked, if they had ever had an explosion of one of their engines. They replied: "No, we have not. We wish we could, if no one were hurt, for we should like to know where the weakest part is." In great chain-factories power-machines are specially designed to make chains fail, so that the makers may know how and why and where the chains' weakest portions are. It is sometimes a distinct advantage to have learned by a failure.

God reigns and all is well!
No sparrow falls, no flower lives its day
Without His loving care that guards away.
Who shall His wonders tell?

God reigns and all is well!
The stream of living water ever flows,
The wilderness shall blossom as the rose.
Love conquers death and hell.

God reigns and all is well!
His love accepts His children's sacrifice,
To blend with angel-tones our praises rise,
Our songs of triumph swell.

God reigns and all is well!
None ask in vain for help to bear the cross,
The poverty of life, the pain and loss,
The solemn passing-bell.

Of youthful hopes, their knell
Ring in our hearts; yet love and mercy sweet
In benediction make our lives complete.

God reigns and all is well!
—M. A. Kidder, in The Living Church.

THE BLIND LEADING THE BLIND.

The London Chronicle relates that during the recent fog a military man, advanced in years, lost his way completely in the nocturnal vapor. Bumping against a stranger, he explained his misfortune and gave his address. The stranger replied as follows:—

"I know it quite well, and I will take you there." It was some distance, but the guide never hesitated for a moment on the whole route. "This is your door," he said at last, as a house loomed dimly before them.

"Indeed," said the old gentleman, "so it is! But how have you been able to make your way through such a fog?"

"I know every stick and stone in this part of London," said the stranger, quietly, "for I am blind!"

THE ALL INDIA SWEDESHI EXHIBITION.

Under the auspices of the College Y. M. C. A. an exhibition of swedeshi articles of all kinds will be hold on Saturday the 31st March in the Overtown Hall, 86, College Street.

The Exhibition will be open to the public and certificates of merit awarded to the best exhibitors.

Intending exhibitors are requested to communicate with the Secretary of the Exhibition, 86, College Street.

The Hon'ble C. H. H. Allen, Chairman of the Calcutta Municipal Corporation has been asked to preside.

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